

REMARKS

On a Late PAMPHLET

Intitl'd,

*The State of Religion in New-England,
since the Rev. Mr. George Whitefield's
Arrival there;*

By

By Mr. George Whitefield, A. B. late of Pembroke
College, in Oxford in a Letter to a Minister.



G E O R G E

Printed by William Duncan, and Sold by the Book-
Sellers in Edinburgh and Glasgow. 1742.

TO ME
R E M A R K S

OF A
P A M P H L E T

The State of
the Rev. Mr. George W. H. Davis
Arrival there.

By the
Care of the



Printed by
in New York

**SOME
REMARKS
ON A**

Late PAMPHLET, intituled, *The State of Religion in New-England*, since the Rev. Mr. George Whitefield's arrival there, &c.

Cambuslang August 31st, 1742.

Rev. and dear Sir,

I Have read the Pamphlet intituled, "*The State of Religion in New-England*, since the Rev. Mr. George Whitefield's Arrival there, in a Letter from a Gentleman in New-England to his Friend in Glasgow"—I think the Contents no way answer the Title Page—It rather ought to be intituled, *The State of Religion falsely Stated*—For I am perswaded some Things are therein asserted without sufficient Evidence to prove them, and many more things falsely represented and set in a wrong Light.—The Design of the Pamphlet itself is base and wicked—Its intended if possible, to Eclipse the late great and glorious Work, begun and carried on for some Time in New-England, to invalidate the Testimonies that have been given of it, and thereby of Consequence to bring a Reproach upon, and to hinder the Spreading of a like glorious Work, which God of his infinite Mercy has for

and Pety, I would not take upon me to determine, nor
 not and you are entitled to have a fair trial. I do not do
 this.

does the Publisher give us Opportunity to know what Character the Gentleman really has had, since he does not publish his Name: But however that be, I fear he has forfeited his good Character 'for sound Understanding, Integrity and Piety', by writing this Letter. And tho' he may not be altogether an "unconcern'd Spectator of any Thing that might affect Religion", yet, I fear he has been so taken up with *his Engagements in secular Affairs*, that he hath not given himself sufficient Time to enquire into Matters of Fact, has heard with others Ears, and seen with others Eyes, and has not himself attended as he ought, *to the one Thing needful*.

He says in the Beginning of his Letter Page the 3d, "I am sorry you have had such Accounts of Persons, and Things transmitted you from this Country, as you mention in your Letter, they are far from being true, and must come from Men of narrow Minds, and great Bigotry, or from such as basely affect Popularity, or well-meaning weak Christians, of little Knowledge of human Nature, or the History of Mankind." What Accounts this Gentleman refers to I know not--If he means the Accounts in the *Weekly History*, as I suppose he does; I think this Gentleman is sadly mistaken: Most of the Accounts were transmitted by the Honourable Mr. *Williard* Secretary of the Province---The Rev. Dr. *Colman*--The Reverend Mr. *Cooper*--The Rev. Mr. *Prince*: Persons I am intimately acquainted with, and who are by no Means "Men of narrow Minds, great Bigotry, or little Knowledge of human Nature, or the History of Mankind: But have deservedly had a good Character for sound Understanding, Integrity, Sobriety of Manners and Piety": Some of these were honour'd several Years ago with Degrees, by the University of *Glasgow*, upon recommendation from the Honourable Society at *Edinburgh* for Propagating Christian Knowledge; of which Society several of the most intelligent Gentlemen in the Nation are Members: Such Honours were done to Mess. *Colman*, *Prince*, and *Cooper*. Now

Now whether they, or this *Anonymous* Writer are to be credited most, I leave any reasonable Man to judge. Indeed he boldly asserts, That these Accounts are *not true*: But what Proofs does he bring of the Falsity of them? None at all—Let us but know who this Writer is, and I am persuaded my Honour'd Friends at *Boston*, will soon bring him to the Test of these Assertions.

He goes on thus, “ Indeed *says he*, Some “ Persons of very good Sense were once inclined to “ think God was doing Wonders in this Place” viz. *Boston*—And I am persuaded these very same Persons have not alter'd their Opinion yet, but actually believe that God has done Wonders, if turning People from Darkness to Light, and making them new Creatures, is doing Wonders.

“ But that was a Time when a superstitious Pannick ran very high, and bore down every Body, that “ was not well fix'd and established; either by a natural Stoddiness of Temper, or by strong Reasoning and “ Reflections—But as soon as the Passions of the People “ subsided, and Men could coolly & calmly consider, almost “ every one of but tolerable Sense and Understanding in “ religious Matters, in great measure changed their Opinions of the Spirit that prevailed here, and had been “ raised by *Whitefield* and *Tennent*.

WHAT! Had been raised by *Whitefield* and *Tennent*? God forbid that either Mr. *Tennent* or I should ascribe any of that Work to ourselves—No, it was raised by the *Holy Spirit of God*—It was no *superstitious Pannick*, but a plentiful Effusion of the Holy Ghost. It's true, it did run high; Glory be to God for it, and did bear down everybody except those who wou'd not submit to the Redeemer's Scepter, thro' Self-righteousness & Unbelief; which I am afraid this Writer terms, Natural Stoddiness of Temper, strong Reasoning and Reflection, “ Nor is it true that almost every one of but tolerable Understanding in religious Matters, in a great “ Measure

Men have changed their Opinions of the Spirit
 "that prevail'd at that Time." No dear Sir, They
 yet believe it to be a glorious Work of God, as is
 evident from the late Writings of some of these Emi-
 nent Ministers in *New-England*, mentioned in the Title-
 page of the Pamphlet.

WHAT the Writer says of me in the following Pa-
 ragraph, Page 4th, is not worthy Notice. He is wel-
 come to make as free with my Character as he pleases,
 and I freely forgive him—However I thank him for do-
 ing me the Justice to say, "That I collected Money
 for the *Orphan House in Georgia*—It was not then for
myself: nor does he charge me with Embezzeling the 5,
 or 600 L. He could not do this *justly*, because before
 the Writing of this Letter an Accompt came to *Boston*
 how I had expended it. And as for being "a bold and
 importunate Beggar", I acknowledge that I learn'd that
 from the wise Man who tells me, *Whatever thou findest*
in thy Hand to do, do it with all thy Might; and from
 the Apostle *Paul* who in the second Epistle to the *Cor-*
nthians, Chap. viii. 9. Shews himself to be the most
 bold, importuning and importunate Beggar for pious Uses
 that I ever yet met with.

I think I am much oblig'd to the Writer, for what
 he says concerning me in this Respect. But I wish he
 had not made so free with the Character of my honour-
 ed Friends. He cries out against Slander in others, at
 the same Time thro' the whole Letter, he is guilty of
 the most palpable Slander himself—He is pretty favour-
 able to the Rev. Mr. *Webb*, and the Rev. Mr. *Cooper*
 of *Boston*. He only calls them Page the 7th, "Two
 great Admirers of *Whitefield* and *Tennent*, flaming Ze-
 alots, for certain *favourite* Opinions and Tenets."—And
 so indeed they are blessed Champions, I know them well,
 for certain *favourite* Opinions, and Tenets of the Church
 of *Scotland*—Such as original Sin, imputed Righteousness
 of Christ, Election, and other glorious Gospel Truths.
 But as for Mr. *Tennent* he seems quite Angry with him.

NEVER

NEVER was a Man more wrongously represented. This Letter writer says "He has often heard that Mr. Tennent had always been remarkable in the *Jerseys*, for his Uncharitable and divisive Courts," But does the hearing of this prove the Truth of it. I have the Happiness of being personally and very intimately acquainted with Mr. Tennent. I scarce know a man of a more Catholick Spirit. "He is a Man of no Learning." His Writings prove the contrary. His Antagonists abroad dare not say they have found it so. "His great business in his Sermons is either to puzzle, or to fright the Hearers, but especially the last, which he did by roaring out, and bellowing *Hell and Damnation*, Devils and all the *dreadful Words* he could think of." Indeed, to the honour of the Grace of God be it spoken, he is a Son of Thunder, especially in his Application, and when he is *Preaching the Law*, at such times, under him, People cannot easily sleep: But withall he is a Workman that needs not be ashamed, and is taught of God *rightly to divide the Word of Truth*. As for puzzling his hearers, I fear that Mr. A.M. thinks he did so, *because* he generally insists much on the new Birth, Imputed Righteousness, Divine Faith, and the other peculiar Doctrines of the Gospel. These things are all Foolishness to the natural Man, and puzzled *Nicodemus* himself, when discoursed of by our blessed Lord. *John iii. 9. Nicodemus answered and said, unto him, how can these things be.*" Ministers in general, He calls Carnal, Unconverted, Blind-leaders of the blind, Rational, Moral, dry, husky, Preachers, that were leading the People to Hell." I suppose Mr. Tennent said, That Carnal blind Preachers who preach Morality without due regard to Gospel Grace and Motives; who do not preach Justification by Faith, Regeneration, they who do not preach Christ as all in all, were *Blind-leaders of the Blind*, and were leading the People to Hell. But it is absurd to suppose he thought that all Ministers in general were such. I know a great body of Ministers, that he thinks most highly

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highly of. But, "he Exhorted People to leave them,
 "to go about Exhorting one another, and telling their
 Experiences." This I cannot believe is truly represent-
 ed; for I have now a Letter by me published by Mr.
Tennent against Persons, going about in the Character of
 Exhorters, but if they only Exhorted Christians not to for-
 sake the assembling of themselves together, to provoke
 one another to love, and good Works, and to tell one
 another what God had done for their Souls, he did
 no more than what every Gospel Minister should do. He
 says 'he was followed by all sorts of People.' This I think
 was a Proof that he was of a Catholic Spirit, & not of a
 Divisive uncharitable Temper. "As much as *Whitefield*
 "was." And I pray God he may be followed a thou-
 sand Times more. "And by many preferred to him."
 Very justly. "He was most Censorious and Uncha-
 ritable, every one that was not exactly of his Mind
 "he damn'd without Mercy." This is Calumny indeed
 --I know many Ministers who do not think as Mr.
Tennent does in all Respects; whom he notwithstanding
 highly values. But I suppose the Writer was Angry
 with him, because he pronounced all Damn'd that were
 not born again, and that did not believe in, and lay hold
 on the imputed Righteousness of Jesus Christ. --His Ma-
 ster Authorizes him to pronounce such Damn'd. --*He*
that believeth not shall be Damn'd. His Sermons were
 "sometimes as Confused and Senseless as you can ima-
 gine." It is well they were not always so. "He
 "seem'd to have a particular Quarrel with Reason,
 "Learning and Morality; for he seldom finish'd a
 "Sermon without saying something against them"
 --Never I believe, but when these Things are mag-
 nified to the prejudice of Divine Revelation, Illumi-
 nation, or Christ's imputed Righteousness. For Mr.
Tennent is a Solid, Learned, Rational, and not only a
 Moral but truly Holy Man. The Rev. Doctor Col-
 man in a Letter to me published in the first Weekly
 Paper printed at *Glasgow*, writes thus of him--

“ received him just as we did you, as an Angel of
 “ Christ--He was abundant and fervent in Labours, and
 “ God has been pleased to own his Labours with abun-
 “ dant Success”--The Honourable, and truly Pious
 Secretary *Williard*, writes thus, “ There has been so
 “ evidently the Finger of God in directing you into
 “ this Province, and (after your Departure) the Rev.
 “ Mr. *Tennent*, thro’ your earnest and importunate Re-
 “ quest to him, and in the wonderful Success that has
 “ attended both his and your Ministry; as also the La-
 “ bours of our own Ministers for some Months past,
 “ that many that like not the Work are sadly put to it,
 “ to keep their Eyes shut against the Evidences of it.”

THE Rev. Mr. *Cooper* in a Letter printed in the
Weekly History No. 2d, which the Printer has mistaken
 for *Colman*, calls him, “ Dear Mr. *Tennent*--He came”
 says he, “ In the Fullness of the Blessing of the Gospel
 “ indeed. He was with us several Months. Many
 “ Thousands were awakened, and I believe many truly
 “ Converted, there is quite another Face of Religion
 “ in this Town, as well as in many Places in the Coun-
 “ try. Many Ministers as well as People greatly quick-
 “ ened. Blessed be God who put it into your Heart to
 “ move him to come, and inclined his Heart to come,
 “ and help us.” I could bring a Cloud of Wit-
 nesses to testify the Falseness of the Character giv-
 en Mr. *Gilbert Tennent* by this Letter Writer:
 The Account which he gives of himself to me
 in a Letter published in the *Weekly History* No.
 is admirably sweet. His Book intitled the Presump-
 tuous Sinner detected, and his many printed Sermons,
 and his Preface to his deceased Brother’s Treatise
 upon the New Birth, which is now in the Country,
 which I wou’d Recommend, shew him to be a Man
 of great Learning, Solidity and Piety. And I am not
 without some distant Hopes that, the People of *Scot-*
land will have an Opportunity of hearing him ere long,
 and then they may judge for themselves.

After

AFTER such a false and scandalous Character given of that great Man of God Mr. *Gilbert Tennent*, I think I may justly suspect the Truth of all that this Writer says in the Subsequent Part of the Letter. From such a Letter Writer as this, What Truth can we expect?

THE Writer himself gives me leave to speak in this Manner--For he seems to make the Validity of what follows to depend on the Character he gave of me and Mr. *Tennent* Page the 6th, "From such Men as these (*Whitefield* and *Tennent*) and such Doctrines and Ways of Preaching as theirs says he, What Fruit can you expect"? Now all he says about me is, "That I collected in *New England* 5 or 600 *L.* Sterling for the *Orphan-House* in *Georgia*. That I was a bold and importunate Beggar" &c. This could have no Influence upon the People's Minds, to raise a bad Spirit among the People. And as for the Character he gives of Mr. *Tennent*, I have proved it to be absolutely False: Consequently whatever he builds upon the Foundation of Mr. *Tennent's* bad Character, amounts to nothing at all, since he has not proved the Character given of him to be true.

BUT suppose Mr. *Tennent* was the Man he is represented to be, does it therefore follow that all the Great and Glorious Work carried on in *New England*, by other Ministers, and in other Places where Mr. *Tennent* and I never were, is *Enthusiasm* and *Delusion*? By no means; And yet this is the whole Drift of the Pamphlet.

SURELY the Writer knows not what Spirit he is of: In the 6, 7, 8, 9th and 10th Pages, he represents Things in a most ridiculous Dress, and takes upon him to condemn all the Converts to a Man, tho' he could not possibly be acquainted with the hundredth Part of them, as "Self-conceited, Superstitious, Enthusiastick, Cenforious, Slanderers". At the same Time he seems to ridicule the Concern the People were under when they were brought

brought to cry out, *What shall we do to be saved?* He Laughs at them for asking one another "How do you feel, Have you seen Christ, *he boldly asserts* that the "boasted Converts, not one in a Hundred excepted, make "Religion consist, in the Feeling of inward Impulses, Impressions, and in an Inexplicable Faith, Joys, Extacies, "hearing of Sermons, and such like". In short he by this and the whole Drift of his Letter, seems to me to be far from deserving the Character given him in the Advertisement affixed to the Title Page of the Pamphlet.

Page the 11th, He falls foul of Mr. Moorhead, and speaks almost as freely of him as of Mr. Tennent--I cannot say I was very intimate with Mr. Moorhead when at *Boston*: But the Letters that have lately come from him, and from others concerning him, bespeak him to be a Man of a good Spirit, and one whom God has blessed with abundant Success. And I have great Reason to believe that he is a Man not over credulous: Because I have heard from his Friends here, that he did not overmuch favour the Work of God that was at *Northampton* in *New-England* some Years ago, and therefore probably would not readily favour the late Work in *Boston* and other Parts; had he not sufficient Evidence that it was a Work of God.

Page 14th, THE Letter Writer takes upon him to assert that a Pamphlet published in *Scotland* intitled, *Christ's riding in the Chariot of Salvation*, is stuffed with abominable Lies. As a Proof of it, he urges "That the Students in *Boston*, got nothing by *Whitefield* and *Tennent* but *Enthusiasm*, *Pride*, a Contempt of their Betters, &c. What they got by me I know not, but I have great Reason to believe they got something that was good, under God, by Mr. Tennent. For Dr. Colman in a Letter to me which was printed in the *Glasgow Weekly History* No. 1st, writes, "At "at *Cambridge* the College is a new Creature; the "Students full of God, and hope to come out Blessings " in

in their Generations, and hope to be so now to each other. Many of them are now we think truly born again, and several of them happy Instruments of Conversion to their Fellows. The Voice of Prayer and Praise fills their Chamber; and the Sincerity, Fervency, and Joy, with Seriousness of their Heart, sits visibly on their Faces. I was told yesterday that not seven of a Hundred remain unaffected. I know how the good Tidings of this will affect and please you. God give you like Joy every where in the Fruit of your Labours.

AND the honourable Secretary *Williard* about the same Time writes to me thus: "But that which forebodes a more lasting Advantage, is the new Face of Things at the College, where the Impressions of Religion have been, and still are very general, and many in a Judgment of Charity brought home to Christ; and divers Gentlemen's Sons, that were sent there only for a more polite Education, are now so full of Zeal for the Cause of Christ, and of Love to Souls, as to devote themselves entirely to the Studies of Divinity.

THE same Page he would fain tax Mr. *Gilbert Tennent* with a Lie; for it was he wrote the Account in the *Weekly History* No. 1st. In the above mentioned Pamphlet, says he, "It is said, When Mr. *Gilbert Tennent* preached at *Marblehead* and *Charlestown*, his Voice had like to have been drown'd with their Outcries". But he mistakes: It is not said so: For I have search'd narrowly into the Pamphlet and *Weekly History*, and find no Mention of an Outcry but only a great Shock given at *Marblehead*. It was at *Portsmouth* where Mr. *Gilbert Tennent* writing to his Brother says, "That there were, viz. at *Portsmouth* and *Charlestown*, in Time of Sermon such Outcries that his Voice had like to have been drown'd". I think Mr. *Tennent* is the best Judge of what he heard with his own Ears. Mr. *A. M.*'s living near *Charle-*
 † See *Weekly History* No. 1st, Page 1st. *stown*,

flown and having never heard a Word of this from the Minister with whom he frequently conversed, is no Proof it was not so. It might have been so, and yet might not come into the Minister's Mind to tell Mr. A. M. of it.

In the same Page he finds Fault with the Accounts given of some young Children "who talked of the " Things of God as if they were People of 70 or " 80 Years" Alas! *says he*, How easily are Mankind " deceived? How fond are they to impose on them- " selves and others? Some of these I have conversed " with": But did he converse with *all*, or with these mentioned in the Pamphlet? If not, How can he urge this as another Lie in the Pamphlet? I take Mr. *Abercromby* who sent the Account of the Children, and who is a Preacher of good Character, to be a better Judge of the Matter than Mr. A. M. But this *Anonymous* Letter Writer seems resolved to condemn every Thing in the Gross. Indeed he does speak favourably of the Church of *England*. "I must do Justice *says he* to the Church of *England* Page 16th. " There are three Congregations of that Way in " *Boston*: They all live in Love and Peace; their " Ministers speak against *Enthusiasm* and *Bigotry* every " Day, not above three or four at most, of some " thousands that are of the *Episcopal* Persuasion, are " taken with this *New-Light*, as they call it) They " all *says he* stand fast to the Church, and their " Numbers increase very fast.

ONE would imagine by this Mr. A. M. is a Church of *England* Man, and it should seem a bigotted One too: And then no wonder he speaks against the *New-Light*. Their Ministers I believe do preach against what I fear he terms *Enthusiasm*, viz., *The powerfull feeling Operations of the Holy Ghost*. But I cannot think they preach so much against *Bigotry*. For the Head of them, in a Conference * I held with all three of those Ministers in *Boston*, to prove that we ought all to

* See my *Journal*.

be of the Church of *England*, brought this Text, *Father I will, that they may be all One even as thou O Father and I are One.* They assert baptismal Regeneration, deny Perseverance and free Justification by Faith without Works, and seem to think of Mr. *Gilbert Tennent* just as this Letter-Writer does. No Wonder then he is so friendly to them.

BUT why should I say more, it would be endless as well as take up too much of my precious Time, to be more particular in my Observations upon Mr. *A. M.*'s Letter. There are some Matters of Fact mentioned in it, such as "a blind Lad's Preaching in *Connecticut* Page 12. Mr. *D---*'s Manner of Preaching in a hot Day Page 13," and some other Things which I cannot take upon me to make Replies to, and which if true, will by no Means prove the late Work of God in *New-England* to be only *Enthusiasm* and *Delusion*. Ere long I hope to see *Boston*. Then I will endeavour to send an impartial Account. Indeed Mr. *A. M.* Page 17th, seems not to care for my Return to *Boston*. But I hope to have a prosperous Journey to them in some Months by the Will of God, and see how they do.

IN the mean while give me leave to observe, That the Publishers of this Pamphlet (for I believe there are more than one concern'd in it) have almost saved me the Trouble, and have taken an effectual Way to confute themselves. For they have annex'd to this Letter an "Appendix containing Proofs for the Facts" in the foregoing Letter, extracted from Sermons "preached by some of the most eminent Ministers" in *New-England* lately printed at *Boston*". But these Extracts by no Means contain Proofs of the Facts recorded in the foregoing Letter, consequently all the Facts in the foregoing Letter which are not proved by these Extracts, we have reason to doubt of; I have not an Opportunity of getting all the Sermons of the Rev. Ministers mentioned in the Title Page: But it
grieved

grieved me when I saw Extracts taken out of their Writings to prove that the Work lately begun and carried on in *New-England* was *Enthusiasm* and *Delusion*. It was this was the chief Reason of my writing you this Letter. It will grieve them to hear that their Writings have been used to so bad a Purpose. The Compilers of the Pamphlet have dealt with their Sermons, as the Devil dealt with the Scripture when he tempted our Lord in the Wilderness, I mean marred and wholly misapplied them. The Publishers stile them at the Head of the Appendix, some of the most Eminent Ministers in *New-England*. They depend much upon their Authority, to prove the Facts of Mr. A. M.'s Letter. And I desire no other Authority than these very Eminent Ministers Sermons out of which the Extracts are taken, to prove that the Work lately begun and carried on in *New-England* is not *Enthusiasm* and *Delusion*, but a great and Marvellous Work of the Spirit of God.

THE Compilers indeed in order to make the World believe they had been Impartial, have publish'd a Sentence or two wherein Dr. Colman has written favourably of the *Orphan-House* in *Georgia*, and says "the Order of it is admirable, &c." but this is only a Disguise. For they have been far from acting fair in this Respect. The Doctor complains in the P. S. of that Letter Page 44 "That some of my Friends have made too free with my Letters in Printing only Part of them, and mixing them with Parts of others without Distinction." I think it is my Duty to take all the Blame from off my Friends as to Printing only Parts of his Letters, upon my self. For I was the only Person concern'd; but as for mixing them with others without Distinction I know nothing of it. The Letters were sent to me from the Doctor, I thought it would be improper to publish any other Parts of the Doctor's Letters than what respected the Success of the glorious Gospel, and that I thought he would

gladly

gladly have published : But if the Doctor found Fault with my Friends ; I am sure he justly may blame these Compilers who have published only Part of this Letter of his. One would have thought they should have taken a Caution from this very P. S. But they were afraid as it would seem, of the Contents of it ; for a Friend who has seen and read the whole Letter sends me the following Extract out of it. “ I hope we are retrenching our Superfluities and Luxury ; “ our young People have thrown by much of their “ Finery and Gayety, and seem to have Eye and “ Heart on Things Spiritual and Heavenly ; and if “ God build them up into Families with their present “ prudent pious Dispositions it promises greatly for “ the next Generation ; *That Glory will dwell in our “ Land, and his Work appear to Children’s Children*” And in that very Part of it they have printed the Doctor says enough to overthrow the whole Design of the Pamphlet. “ All this, *Page 42* notwithstanding, “ there has been a great and glorious Work of God, “ going on among us, from the Day of Mr. *Whitefield’s* “ Visit to us.” I have a Sermon of the Doctor’s now before me intitled, “ The Word of God magnified “ by him. Preached *April 29, 1742.* wherein N. B. “ his Testimony is humbly given for the Great and “ Wondrous Work of God’s Grace manifest in many “ Parts of the Land.” The last *Paragraph* of that Sermon begins thus. “ I close with giving Glory to “ God, for the Great and Good Work of his Grace “ which he hath so visibly begun, spread, and is carry- “ ing on in every Part almost of our Provinces.” This very Sermon I believe has been in the Hands of the Compilers of this Pamphlet. How then could they be so Bare-fac’d and so Injurious, to the good Man’s Character as to print any Part of his Letter, to subserve so base a Design ? I believe they will not have the Dr.’s Thanks for this.

THE like Treatment they have given the Revd. Mr.

Turell another of the Eminent Ministers, from whom they have taken Extracts to prove the Facts of Mr. *A. M.*'s Letter. I am persuaded Mr. *Turell* will be much concern'd to find any Part of his Sermon thus misused; and how the Compilers of this Pamphlet could dare to make this Use of his Writing I cannot imagine; for, in the very first Page of the *Preface* to that very Sermon out of which they have taken their Extracts, he speaks of himself "as one of the Friends and zealous Promoters of the good Work": Nay he begins his Preface with these Words, "The Occasion of my publishing this brief Direction to my People, is partly to vindicate my Character which has been injured by a Report spread; that of a zealous Promoter of the Glorious Work of God's Grace and Spirit appearing, I am become an Opposer": Which shews that Mr *Turell* would not care to be represented as an Opposer of that Work, and consequently would not chuse that his Writings should be produced to prove the principal Facts in this Letter of *A. M.*'s: Who would represent the whole as *Enthusiasm* and *Delusion*.

WHAT Opinion Mr. *Turell* had of Persons of this Gentleman's Spirit is evident from the 4th Page of the same *Preface* which the Compilers of the Pamphlet could not but see. His Words are these "As for the profane Triumphs of the Opposers; (of such I mean) who attribute the Whole of this Glorious Scene to the Devil or wild *Enthusiasm* a heated Imagination, &c. I detest their Opinion, tho' I am far from judging their State. I am confident that of the many that I have discoursed with under the common Impressions (two or three excepted) they have been N. B. all wrought upon in a Way agreeable to the Gospel: And just as I should have desir'd some Years ago. And I must testify to the Glory of God and his Sovereign rich Grace; that I do behold the distinguishing Marks of God's Spirit on many: My Brethren let us pray for the Preservation,

" Revi:

“ Revival, Progress, and universal Spread thereof.” In *Page 14th* of his Directions, *he says*, “ I charitably believe, some Scores in this Place have been seriously wrought upon; and the far greater Part of them have declared, God has made me the happy Instrument of their Awakening. And *Page the 18th*, says he, “ The Names of *Whitefield* and *Tennent* (tho’ liable to err) I have once and again mentioned to you with Honour; they have been raised by God to do abundance of Good.” How does this agree with the Account Mr. *A. M.* gives of the Spirit raised by us, and with that scandalous Character he gives of Mr. *Tennent* in particular. And when these Quotations are Parts of one of the Treatises out of which one of the Extracts mentioned in the *Appendix* is taken, and are written by one of those Eminent Ministers whose Writings are referred to, to prove the Principal Facts recorded in Mr. *A. M.*’s Letter.

BUT what supprises me most of all is, That they should Extract any Thing from Mr. *Parsons* to prove Mr. *A. M.*’s Matters of Fact. Indeed in the Passage cited from him, see *Page 41st* of the Pamphlet, to use the Words in the *Glasgow Weekly History*, No. 35. I see only a Warning against rashly concluding Persons to be in a converted State, because some who have been thus well judged of do afterwards fall away into Errors, or appear to be deluded or Impostors; and the Warning inforced by an Instance, and indeed but by one Instance, of a Person who was Visionary. Mr. *Parsons* Caution to others against concluding too rashly that People are Converted, is a Presumption, that he is cautious in that Matter himself; yet in this very Sermon of Mr. *Parsons* out of which the Extract mentioned in the *Appendix* is taken: He says *Page the 44th*, “ I hope not less than an hundred and fifty Souls are converted in about nine Months past”: Tho’ his Parish is small consisting only of 120 Families. I could heartily wish that the whole Sermon was printed.

It

It is directly levelled in many Parts of it against Persons of Mr. *A. M.*'s Spirit and Sentiments, and is intended as a needful Caution for those lately Converted to avoid Extreams, and take Care to walk consistently. He has all along been a great Promoter of this Work: In a Letter dated *Decemb. 16th 1741*, to Dr. *Colman* and which is printed in the *Weekly History*, he mentions a most Wonderful Effusion of the *Holy Ghost* in his Congregation: In that Letter he makes an honourable Mention of Mr. *Tennent*, "I have Reason," *says he*, to bless the Lord that he sent him for our "Help; and indeed by an Inquiry since, I find his "Labours were blessed to give a more general Shock "than appear'd at the very Time."

THE other Eminent Ministers Sermons I have not yet met with: But I have great Reason to believe they have been treated in the same Manner: The Time would fail me, dear Sir, to send you all the Vouchers that might be produced for the Glorious Work in *New-England*. Messrs. *Webb*, *Cooper* and *Prince*, in a Preface to a Sermon by Mr. *McGregere* a *Presbyterian* Minister, and which I hope also will be Re-printed, speak nobly of it. Mr. *Edwards* his Sermon I think is most admirable, and answers all the Objections that Mr. *A. M.* or Others can make against it. In short if any Work had all Marks of a Divine Signature, this undoubtedly has.

WHEN I consider how Mr. *A. M.* so quarrels with it, and endeavours to represent it in so ridiculous a Light, I cannot but wish he may consider *Rom. viii. 7. 1 Cor. ii. 14. That the Carnal Mind is Enmity against God, and the Natural Man discerneth not the Things of the Spirit of God, because they are spiritually discern'd.* The Sum of the Matter seems to be this: There has been a great and marvellous Work in *New-England*: But as it should seem, by the Imprudences of some, and the overboiling Zeal of others, some Irregularities have been committed in several Places, which Mr. *Tennent* himself

himself in a Letter to Mr. *Parsons* printed in the *Boston Gazette*, has born his Testimony against, as strongly as any of these Eminent Ministers. This, dear Sir, is nothing but what is Common. It was so in *Old-England* some few Years ago. Many young Persons there ran out before they were called. Others were guilty of great Imprudences. I checked them in the strictest Manner my self, and found as they grew acquainted with the Lord Jesus, and their own Hearts, the Intemperance of their Zeal abated; and they became truly humble Walkers with God. After a Gathering there will always be a Sifting Time. And the Church is generally shaken before it is settled. But must the whole Work of God be condemn'd as *Enthusiasm* and *Delusion* because of some Disorder? No, I wish with all my Soul that those who had extracted from Mr. *Parsons* had observed what he says Page the 41st and 42. It is very much to be feared *says he* (speaking to Persons who cried down a whole Work of God because of the Imprudencies and Miscarriages of a few) "that you are Strangers to the sanctifying Influences of the *Holy Ghost* when you can so easily pass over the Table of the rich Dainties which God spreads for his own Children which while they feast upon, their Souls are drawn out in Rivers of Pleasure and Love; and like the Crow Light upon and greedily pick up every Bit of filthy Carrion, you can meet with."

DEAR Sir, as I allow you to publish my Letter, out of Compassion to the Compilers and Publishers of the Pamphlet, I cannot but express my Concern, that they may seriously consider, whether this mention'd by Mr. *Parsons* be not directly their Case. And that they may take heed lest the God of this World may have blinded their Eyes: Since they had this and the other Sermons before them, they must sin against Light and Knowledge in publishing such a Tract. And therefore to use the Words of Mr. *Parsons* in his Sermon Page 42^d. "It is not possible that you should be Innocent, but on
" the

“ the contrary plunge yourselves under amazing Guilt
 “ by such a dreadful Conduct. Whilst you stand a-
 “ mazed at the *Rings of the Wheels* as things *too high*
 “ and *dreadful* for you, whil’st you know not what to
 “ make of the Effusions of the Holy Spirit but are *blun-*
 “ *dering* at every Thing amiss, when God is working
 “ a Work of his astonishing Grace before your Eyes
 “ which you will not believe; *beware lest that come upon*
 “ *you, which is spoken of in the Prophets, Behold ye Des-*
 “ *pisers and wonder and perish!* Dear Immortal Souls,
 “ says he, *I beseech and persuade you, by the Mercies of*
 “ *God and the Astonishing Love of the Lord Jesus Christ,*
 “ that you would not sacrifice the Operations of the
 “ blessed Spirit to your own Prejudice, arising from
 “ our Imperfections: I beseech and charge you by the
 “ Coming of the great *Jehovah* in the Word of his
 “ Grace, that you do not despise his Glorious Name,
 “ and the Riches of his Mercy, now offer’d you. I
 “ charge and admonish you by the *Dignity and Worth*
 “ of your Immortal Souls; by the powerful Impressi-
 “ ons of an approaching Change; by the certain Tre-
 “ menduous *Appearing* of the Great Judge; by the
 “ inexpressible Agonies of Hell, and inconceivable Joys
 “ of an everlasting Heaven that you do no longer re-
 “ ject, nor once more cavil against the Glorious Interest
 “ and Kingdom of the blessed Jesus *Triumphing* at this
 “ Day; and *inviting* the Miserable Slaves of the Devil,
 “ to become the happy Subjects of it. I warn and
 “ charge you before the great God, and the Lord Jesus
 “ Christ, and the Holy Angels, *upon your Peril*, that
 “ you take diligent heed to these Things. And if you
 “ reject to hear if you *dare* reject or boldly despise the
 “ Admonition, remember you are answerable at the great
 “ Tribunal, and must expect a *most fearful* Share of
 “ Torments among the Dam’d World, for such un-
 “ speakable Guilt.”

THUS speaks this Great and Good Man: My Heart
 warm’d, dear Sir, whilst I was Reading his Discourse, ’us
 close

close Succinct and powerful: How could the Publishers after Reading such a dreadful Warning, Print any Thing out of his Sermon, to prove the Work in *New-England Enthusiasm*? I would heartily join with him and the other Ministers in *New-England*, was I there, in bearing a faithful Testimony against any Thing that I might judge to be inconsistent with the precious Rules of the Holy Scriptures. At the same Time I pray that even the Ministers themselves may act with the same Caution they *recommend* to their People, and then I doubt not but we shall see a happy End put to what may now be irregular or disorderly. The dear Redeemer has assured us, that the Gates of Hell shall never prevail against his Church. He will cause that all Things shall work together for her Good. The Wrath of Man shall turn to his Praise, and the Remainder of it shall he restrain, he will bring Order out of Confusion, and the Church shall be more than Conqueror thro' his Love, I will therefore conclude this long Letter with the Words of the *Psalmist* in the second *Psalm*.

WHy rage the Heathen? and vain Things
why do the People mind?

2 Kings of the Earth do set themselves,
and Princes are combin'd

To plot against the Lord, and his
Anointed, saying thus,

3 Let us asunder break their Bands,
and cast their Cords from us.

4 He that in Heaven sits, shall laugh:
the Lord shall scorn them all.

5 Then shall he speak to them in Wrath,
in Rage he vex them shall.

6 Yet notwithstanding I have him
to be my King appointed.

And

And over Zion my holy Hill
I have him King anointed.

Upon this Assurance I rest in Peace, and am

*Rev. and dear Sir in the Kingdom and Patience of
Jesus.--*

Your Affectionate and oblig'd Friend

Brother and Servant

George Whitefield.

By Way of P. S. to this Letter give me leave to
send you a Copy of the Preface to Mr. *McGregor's*
Sermon, which I have referred to in my Letter, and
which is signed by three Eminent Ministers of *Boston*.
Dated *Boston Jan. 12th 1741-2*. This will give you
a clear Insight into what Body of Doctrines is professed
and taught by the Promoters of this Work: How far
they are from Bigotry, and also may explain how the
Remaining violent Opposers of these Doctrines came to
be so much Exasperated.

The P R E F A C E to Mr. McGregor's Sermon.

As all the Protestant Churches in *Europe*,
both *Episcopalian* and *Presbyterian* happily agreed at the
Time of the Reformation in the Scripture Doctrines of
Grace, as appears by the Harmony of their Confessions
published; in particular, the Church of *Scotland* in 1560,
the Church of *England* in 1562, 3, and the Church of
Ireland in 1616; so it must be own'd that the *Presby-*
terians have generally persevered in a steady Adherence to
the Original Doctrines of the Reformation, to the pre-
sent Day.

And as the *Assembly's shorter Catechism* has been all
along agreeable to the known Principles of the
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New-England Churches, and has been generally received and taught in them as a System of Christian Doctrine agreeable to the HOLY SCRIPTURES, wherein they happily unite ; It is a great Pleasure to us that our *Presbyterian* Brethren who come from *Ireland* are generally with us in *these important Points*, as also in the particular *Doctrines of experimental Piety* arising from them, and the *wondrous Work of GOD* agreeable to them at this Day making its triumphant Progress thro' the Land : all now happily combining to illustrate and confirm each other in so glaring and strong a Manner as is irresistible to serious and unprejudic'd Beholders ; and has already forced many Men of *clear Minds, strong Powers, considerable Knowledge*, and firmly riveted in the *Arminian* and *Socinian* Tenets, to give them all up at once and yield to the adorable *Sovereignty* and *Irresistibility* of the DIVINE SPIRIT in his saving Operations on the Souls of Men.

For to see on the one Hand such Men as these, *some of them of licentious Lives*, long inured in a Course of Vices, and of high Spirits, coming to the Preaching of the Word, some only out of Curiosity, others with a strong Antipathy and meer Design to get Matter of Cavilling and Banter ; all at once in Opposition to their inward Enmity, Resolutions, and Resistances to fall under an unexpected and hated Power ; to have all the Strength of their Resolution and Resistance taken away ; to have such an inward View of the horrid Wickedness not only of their Lives, but also of their Hearts, with their exceeding great and immediate Danger of eternal Misery, as has amazed their Souls and thrown them into Distress unutterable, yea forc'd them to cry out in the Assemblies with the greatest Agonies : and then in two or three Days and sometimes sooner to have such unexpected and raised Views of the infinite Grace and Love of GOD in CHRIST, as have enabled them to believe in Him, lifted them at once out of their Distresses, filled their Hearts with Admiration and Joy unspeakable

and full of Glory, breaking forth in their shining Countenance and transporting Voices to the Surprize of those about them : And to see them kindling up at once, into a Flame of Love and Praise to God, an utter Detestation of their former Courses and vicious Habits, yea by such a Detestation the very Power of those Habits at once receive a mortal Wound : In short to see their high Spirits on a sudden humbled, their hard Hearts made tender, their Aversion from the Holy God now turn'd into a powerful and prevailing Bent to contemplate upon Him as reveal'd in CHRIST, to labour to be like Him in Holiness, to please and honour Him by an universal & glad Conformity to his Will and Nature, and promote his holy Kingdom in all about them ; loving them, forgiving them, asking Forgiveness of them, abounding in Acts of Justice, Charity in a meek and condescending Carriage towards the meanest, and aspiring after higher Sanctity.-----

And to see other Gentlemen of the like *Knowledge, Parts and Principles*, and of *sober, just and religious Lives*, as far as their meer Reason with outward Revelation are able to carry them, and prepossess'd against this Work as imagined *Enthusiasm* yet at once surprizingly to find themselves intirely destitute of that inward Sanctity and supream Love to God and Holiness which the Gospel teaches as absolutely needful to see the Kingdom of Grace and Glory ; to find themselves no more than conceited Pharisees, who had been working out a Righteousness of their own for Justification ; and to have a clear Discovery of their inward Enmity to CHRIST and the Nature and Way of Redemption by Him, with the native Vileness of their Hearts and Lives they had never seen before : In short to find themselves yet unrenewed in the Spirit of their Minds, and under the heavy Wrath and Curse of God ; to open into the clear Discovery of their past Delusions ; to find the Hardness of their Hearts, the Blindness of their Minds, their utter Impotence to convert themselves or believe

in CHRIST; to loose all their former Confidence, give up their beloved Schemes, see themselves undone and helpless, and sink into a great Distress: and then condemning themselves as guilty Wretches humbly lying at the Foot of absolute and sovereign Grace, and looking up to CHRIST the only *Mediator* to reconcile them to the glorious GOD, to justify them wholly by his own most perfect *Righteousness*, and to enlighten, quicken, sanctify, dwell in and govern them by his ALMIGHTY SPIRIT; and there to wait till they find a new and mighty Life and Power come into their Souls, enabling them to embrace, trust in and love this divine REDEEMER, rejoice with Satisfaction in Him, and perform every Kind of Duty both to GOD and *Man* with Pleasure and with quite another Frame and Spirit than before----

Such great and sudden Turns as these are as evident Demonstrations as we can possibly conceive of the Truth of the *inspired Scriptures*, and in particular of those Scripture *Doctrines* of the *sovereign and victorious Grace* of CHRIST, receiv'd and taught among us: We see with our Eye, that when he rideth forth on the Word of Truth conquering and to conquer, his right Hand teaches Terrible Things, He makes his Arrows so sharp and piercing in the Hearts of his stoutest Enemies, as oblige them to fall down under him; and when the Day of his Power comes on any People, He makes the most obstinate to be most gladly willing and obedient to Him. And these *principles of Grace*, and these *Works of GOD* do most invincibly confirm each other.

And tho' it must be own'd with Sorrow that some few who see these wondrous Works continue unconvinced, yet this is no more strange than that some of the most *learned* and *religious Men*, as were the *Scribes* and *Pharisees* who saw the wondrous Works of CHRIST on Earth, yet continued unconvinced that they were the Works of GOD, yea pursued Him with unrelenting Enmity and Violence. However, 'tis a reviving Consola-

tion to us, that as this Work surprizingly goes on from Town to Town, it goes on more and more to silence the most fierce Opposers: Though mighty Oppositions rise at first, it bears them down before it; and our *more mighty* SAVIOUR seems resolv'd to go on still from conquering to conquer.

In vain do its remaining Enemies attempt to brand it with the Name--*Enthusiasm*. For this is like the gentile Romans branding the *Jewish Religion* with the hated Name of *Superstition*; and if *this Work* is truly *Enthusiasm*, then we have been wholly mistaken in the Meaning of the *Word*: and what they call *Enthusiasm* is a Glorious and Blessed Work of GOD, most powerfully and suddenly changing the very *Hearts and Lives* of Men; making them in a great Degree like to CHRIST in Love and Righteousness and Holiness and Meekness and Humility; filling their Hearts with holy Joy and their Mouths with Praises.

But we must remitt the remaining Opposers to the *Law and Testimony* of GOD Himself in the inspired Oracles; as our *Rev. & Dear Brother* the Author of the following valuable Sermon does. And we are glad on this Occasion to join our Testimony with him, both to the same *Doctrines of Grace* and to the *wondrous Work of GOD* agreeable to them; as also to declare our great Satisfaction to see him and others of our said *Presbyterian Brethren* concurring with us in them; with our Apprehension that our *uniting in these important Points*, is such a powerful Band of *Union in Christian Love and Fellowship* as should overcome the Remains of every Kind of Prejudice that may yet subsist among our People: And our earnest Wishes that with a tender and meek Forbearance of each other in different Sentiments about Church Order and Government, we may all unite in maintaining and promoting these more excellent and momentous Points of *Grace and vital Piety*.

Boston, Jan. 12.

1471-2.

THOMAS PRINCE

JOHN WEBB

WILLIAM COOPER.

There

There being some Empty Pages the following Extracts of Letters are added, as Confirmations of what's above.

From the Rev. Mr. Prince, to the Rev. Mr. Whitefield.

Boston, Dec. 6, 1741.

Rev. and dear Sir,

“ I Am now to inform you, that since my Last our
 “ I exalted Saviour has been riding forth in his Magnificence and Glory thro’ divers Parts of our Land,
 “ in so triumphant a Manner as hath never been seen or
 “ heard among us, or among any other People as we
 “ know of, since the Apostles Days. He is daily making his most resolute Opposers to fall down under
 “ him: And almost every Week we hear of new
 “ and surprizing Conquests, and even almost all at once,
 “ and in a Manner over whole N. B. Congregations,
 “ where whole Assemblies lay as Congregations of the
 “ Dead; the Day of the Power of Christ comes at once
 “ upon us, and they are almost altogether, both Whites
 “ and Blacks, both Old and Young, both Prophane
 “ and Moral, awakened, and made alive to God. It
 “ is astonishing to see some who were like incarnate
 “ Devils, thrown at once into such extreme Distress
 “ as no Pen can possibly describe, or absent Mind imagine; and in two or three Days Time turn’d into
 “ eminent Saints, full of Divine Adoration, Love, and
 “ Joy unspeakable and full of Glory.

“ AMAZING Works of this Kind were a Fortnight
 “ ago begun, and are now going on at Taunton and
 “ Middleborough, about forty Miles South of Boston,
 “ at which last my Brother and Sister live, who so
 “ earnestly desired your Help; as also in Bridgewater about thirty Miles, and at Abington about twenty-
 three

“ three; and a little before at *York, Ipswich, Rowley,*
 “ *Cape Anne,* and thence to *Rittery and Berwick:*
 “ And on a Day of Fasting and Prayer at *Portsmouth,*
 “ *Disceatoway,* which you know is the Metropolis of
 “ *New-hampshire,* wherein both Mr. F----- and Mr.
 “ S-----’s Congregation are join’d; before the Day was
 “ over, the Spirit of God came down and seiz’d them
 “ at once by Scores and *Hundreds,* and every one in
 “ the large Congregation clearly saw and own’d it was
 “ a Work of God, and in three Days Time it was
 “ computed there were a *Thousand* in that Town in
 “ deep Distress about their Souls, and crying out in
 “ the Bitterness of Anguish, *What shall we do to be*
 “ *saved?* Yea, the wondrous Work even spread into
 “ the Church of *England* there: ----- This Evening I
 “ saw a Letter-----Wherein a Gentleman writes, That
 “ even Mr.--The Church of *England* Clergiman--Who
 “ has often preach’d against this Work with *distinguish’d*
 “ Violence, has now declar’d he is convinc’d it is a
 “ wondrous Work of God.

Part of a Lettter from a Minister in Boston New-Eng-
 land, to his Correspondent in Gorbles near Glasgow.

Boston May 14th, 1742.

My Dear Friend in Christ,

“ ‘TIS a glorious Harvest-Day in *America,* the
 “ Barren is made to bear; the Wilderness is
 “ become as a fruitful Field and Garden,
 “ which the Lord had blessed.

“ Since my last to you, there has been such a re-
 “ markable Effusion of God’s Spirit, in many Places of
 “ this Land, that it wou’d fill a Volume to enter into
 “ Particulars; the whole land seems to be fill’d with
 “ the saving Knowledge of God. O ’tis comfortable
 “ travelling to Heaven now, when there are so many
 “ Soul-companions: Indeed there are many dead Time-

“ ser-

“ serving Teachers and Hearers both in Town and Coun-
 “ try, who oppose God’s Work, and are so bold for
 “ the Devil, as to call it his Work, which is more
 “ than he dare say himself: Yet notwithstanding ’tis
 “ wonderfully succeeded and carried on, in spite of all
 “ their Malice and Rage. I hope you have few such
 “ with you: I acknowledge, if there were none to
 “ gainsay these Things, I shou’d greatly suspect their be-
 “ ing of God. I have (I trust) impartially weigh’d
 “ Matters on each Side, and find upon Trial, that all the
 “ Herd of *Hereticks*, and immoral Professors are against
 “ this Method, which God is now using in the convin-
 “ cing, and enlightning Influences of his Spirit. *viz. Ar-*
 “ *minians, Socinians, Pelagians, Arians, Latitudinarians,*
 “ *Moralists*, and formal Professors in Principle, are all
 “ against God and themselves. *2dly* The *Blasphemers,*
 “ *Swearers, Drunkards, Unehast, Liars, Sabbath-breakers,*
 “ *Disbonest, Proud, Covetous, Sensual, &c.* So that I
 “ have several Times made a publick and open Appeal to
 “ God and their Consciences, whether this Observati-
 “ on was not true: This one Thing has greatly in-
 “ gag’d me on God’s side. I wou’d not from this infi-
 “ nuate that, we have none of those, professedly on
 “ God’s Side: One thing I can say, That some of all
 “ these Sorts have been remarkably renew’d by the Spi-
 “ rit of God, and abandoning their respective Principles
 “ and Vices, have inlisted on the Lord’s Side. To give
 “ a particular Detail of these things, wou’d be endless.
 “ When I gave you the last Account of my Con-
 “ gregation I trust, it was somewhat satisfactory: But
 “ when I compare what God has done since, with what
 “ I could observe then, nothing can be more wonder-
 “ ful.”

...in New-England, in his former
...in Scotland.

D. C. JOHN N. E. May 3rd 1742

THE Interest of Religion is full upon the advance
in this Land, and the time when I wrote was
but a day of small things, when compared with that
remarkable dispensation of the Spirit, which God has
graciously been pleased to give within these few
Months past. Pious Religion has so far in many pla-
ces obtained the ascendant, that *Iniquity being asham-*
ed is made to stop her mouth. Some time ago I
would have thought it strange, if any had told me
that so much of the divine presence, that so much of
the power and efficacy of his Grace, could have
been seen in the assemblies of his Saints below, that
so much of God could have been enjoyed upon this
side Heaven, as I have been an eye witness to of
late. The affectionate love, the tender care and re-
gard which those who are brought home to Christ
have to one another is admirable; all their differences
are at once buried in Oblivion. They appear not
to seek their own, but the Spiritual and temporal Ad-
vantages of one another. In short, for I cannot in-
fist upon particulars, while the divine influences are
shed abroad sometimes upon one Place, and sometimes
upon another, 'tis almost incredible to believe what a
vast alteration will be within a few Weeks in those
Places; and primitive Christianity so long banished
from the Protestant Churches, seems once more to lift
up its Head, and shew itself to the World in their
goings down of the Sun.

BUT as the Work prospers, so the rage of Satan
does increase, which he manifests in his Agents, I
mean such as oppose them. As it appears surprising
to see some look so like Heaven upon this Side of
Time, so no less strange to hear and see some speak
and act so like the Devil.

The End of the



